VOL. IV. Numb. 10.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Monday April 16th. to Wednesday April 18 th. 1711.

GENTLEMEN,

Q. IN *the Collection of profane, blasphemous, and heretical Passages taken out of several late Books, and presented at Dr.* Sacheverel's *Trial; there is one particular taken Notice of in a Book of Mr.* Whiston, *who having in the Book itself used the common* Form *of Doxology,* Glory be to the Father, and to the Son, and to the Holy Ghost, *puts this among the* Errata, *and orders it shou'd be read,* Glory be to the Father, *By* the Son, and *In* the Holy Ghost. *Upon which I desire your Answer of these two Queries.* 1. *What Reasons Mr.* Whiston *might have to alter the usual Form of Doxology.* 2. *Whether the New Form used by him instead of it may be esteemed impious or heretical.*

A. We cannot discover any other Reason that cou'd induce Mr. *Whiston* to make this Alteration, saving the Affectation of following the Forms of Words used by the *Arrians,* rather than those of the Orthodox Christians, both before and after the Rise of the *Arrian* Heresy. For even the use of this common Form of Doxology, which had taken Place very early in the Church, was urged as an Argument against the *Arrians,* who held the Inequality of the Son with the Father. For *if (* says *Febadius contr. Arrian.) there be that Inequality which they (*the *Arrians) affirm, then do we every Day blasphemeGod, when in Thanksgivings and Offerings of Sacrifice we acknowledg those Things common to the Father and the Son.* The *Arrians* finding this Argument a Prejudice to their Cause, altered the Form of Doxology, upon which ensued in the Church of *Antioch* about the Year 349, that Confusion which *Theodoret* and *Sozomen* mention. " In their " Quires while they praised God together as their " Manner was, at the end of the Psalms which they " sung, it appeared what opinion every Man held, " some glorifying the Father, and the Son, and the " Holy Ghost; some the Father *By* the Son *In* the " Holy Ghost; the one sort thereby declaring them- " selves to embrace the Sons Equality with the Fa- " ther, according as the Council of *Nice* had defined, " the other sort his Inequality against the Council " of *Nice. Aetius* pretended to justify this new devised Form, from these Words of the Apostles, *one God of whom, one Lord* By *whom* (*Cor.* 8. 6.) *one Spirit* In *whom*; (1 *Cor.* 12. 3 4, 13.) and falsely and frivolously surmised, that the Apostles different Manner of Speech argues a different Nature and Being in them of whom he speaks. But the Truth is, that that very Form which the *Arrians* did then use (saving that they chose it to serve as their *Shibboleth,* or special Mark of Distinction, and gave it secretly within themselves a sinister Construction) and which Mr. *Whiston* wou'd now have revived, has nothing in it that is either impious or heretical. For though with Respect to God's Glory in itself, it is undoubtedly the equal Right of all the Three Persons of the Blessed Trinity; yet with Respect to his Manifestation of it to us by continual Effects, and our perpetual Acknowledgment of it to him by pious Offices, we do both ways equally confess, that the Brightness of his Glory has spread itself through the World *By* the Ministry of his Son, and is wonderful *In* the manifold Graces of the Holy Ghost; and again that whatsoever we do to his Glory, is done *In* the Power of the Holy Ghost, and made acceptable *By* the Merit and Mediation of *Jesus Christ.* So that these two Forms of Doxology are not in themselves considerably different: Though the Affectation of the latter instead of the former, which ancienter Custom and the Practice of the Catholick Church have established, is so far a Fault, as it betrays a Perversness of Mind, and an unreasonable Itch of Novelty.

Q. Gentlemen, *I desire you to inform me in your next* Apollo, *when, by whom, and in what part of the World Cards were first invented and used.*

A. History has not preserved the Memory of the Inventor, though it is not improbable that we are owing to the Ancient *Lydians* for them, who were famous for their Inventions; as being the first Coiners of Money, the first Hucksters and Pedlers, the first Inventors of Dice, Ball, Chess, and several other Games, among which those of Cards may be probably reckoned. Necessity and Hunger spurred them on to these Inventions. For being greivously afflicted with Famine, in the Time of *Atis,* one of the Progenitors of *Omphale,* the Mistress of *Hercules,* that made him spin among her Damsels, they devised these Games; and every second Day playing at them, deceived their hungry Bellies: And thus they continued playing and eating by turns for 22 Years, so that they had Time and Leisure enough to discover and perfect this and many other notable Inventions.

Q. Gentlemen, *Be pleased to inform me in what Country is the Land of* Ophir, *so famous in the Time of King* Solomon *for its rich Mines of Gold, and by what Name it is now known.*

A. Ortelius in his *Thesaurus* is of Opinion that *Ophir* is the same as the Country now called *Sofala,* which lies on the South East Coast of *Africa* between *Mosambique* and *Monomotapa,* and is now subject to the *Portuguese,* who bring vast Quantities of Gold from it. But there are very good Arguments against this Conjecture of *Ortelius.* For first *Ophir* the Son of *Joctan,* mentioned *Gen.* 29. 10. from whom the Land of *Ophir* in all Probability took its Name, is in the next Verse said to have planted in the *East,* with Respect, it is to be rationally presumed, to *Chaldea,* in which the Confusion of Tongues and Dispersion of People began: Whereas *Sofala* is situate South-West from *Chaldea.* Secondly, It is impossible for *Solomon's* Navy, which lay at *Ezion-Geber* in the Bay of *Arabia,* to have spent three Years in so short a Voyage

as this wou'd be: But we find 1 *King*, 10. three Years the usual Time of the Voyage to *Ophir*. *Ophir* therefore was much more probably some Part of *India*; but whether it was the Island of *Sumatra*, or that of *Zeilan*, or one of the *Moluca's*, or the Land of *Malaca*, called by the Ancients *Aurea Chersonesus*, we will not undertake to determine, considering that some great Men have maintained these several Opinions.

Q. Gentlemen, *There is a Young Man of my Acquaintance, who frequents a Young Lady's Company, and yet designs neither Love, nor Interest, nor Conversation. Now the Question is whether he has any End in so doing: If he proposes any End, what it may suppos'd to be; if none, how he can be accounted a reasonable Creature, who acts without Design?*

A. He may possibly have divers other Ends, besides those mentioned; but we cannot pass a Judgment on what may most probably be his, except we knew the Lady: Perhaps she may be one every way so very disagreable, that he may do it for *Mortification*, when he thinks he has given himself too great a Loose, in more Charming Company; but if he has not this, or some other End therein, we must join in your Opinion, that he is not to be deem'd within the Classis of reasonable Creatures.

Bond Stables

Q. *Mr God I observe your ways to my furst you gave me a farre answr to but not befor you might Reasonably supeose I wa gon into the Cuntry my second you answerd not that I can find I wish our brittish god proves not som Lowse taylor at Last who haveing Cobbagd my mesur may shupe and bring forth sam bustard project and Lyke some Cukald of the towne bugge it as thear owne Child if I find it and in its shape Lyke one of my Breed Ile Chalenge it yours*

A. You talk of Taylors, but never did Style and Spelling shew the Author more like one than yours. We did indeed throw away a little Time on your first Letter, in hopes on second Thoughts, you wou'd have writ a little more Sense in your next, but the Disappointment gave us only an Occasion to repent our first Trouble. But we shou'd give you just Cause to reflect on your Understanding, shou'd we attempt to Father a Brat of yours, when we shou'd have just Reason to expect, that by its *Hooling* or *Braying*, it wou'd immediately discover its Sire. Nothing is more surprising than the unaccountable Impudence of many People, in attemping Matters, which their Genius promises not the least Assistance in, taking Pains thereby to make themselves the more *remarkable Fools*. 'Tis most certain, that no Person ought to set up for a *Projector*, that is not Master of the brightest Imagination, and soundest Judgment to digest his Conceptions; yet here is one can neither write Sense nor good English, sets up for a *Projector*, nay, is so vain as to fancy others will lay claim to his mishappen Offspring.

To A P O L L O,

Q. *I would not have you Jealous, but I am pleas'd with Sir* George Airy's *manner; his Title too (he thinks) may raise the Vanity of our Sex, but I shall always make a Distinction, between Titles of Birth, and those of true Honour and Justice, that are lodg'd in the Soul:* Bacchus *may inspire him to get a Nymph on the Common, but not in my Cave; I leave him to find me out. For,*

My Cave is low, beneath Ambition's Eye,
Hid in a Shade, from each that passes by:
Within I govern with dispotic Sway,
And with soft Music celebrate the Day;
The Winds may blow, and stormy Tempests rise,
And Neptune *dash his Billows to the Skies;*
Unshockt I stand, with submisive Will,
And the bright Orbs shield off the coming ill:
No grining Satyrs *dare approach my Ground,*
Nor Syren's *Voice, that Charms with empty Sound.*
The sparkling Bowls of Bacchus *I defy,*
With the deluding Fumes, that from it fly.
So fine Sir George, *may in his Cups complain,*
And seek for ECCHO, *through the Woods in vain;*
In Vale or Cave, if he my Voice should hear,
All my Responds will warble his Despair.
If I am Substance *or a fleeting* Shade,
His Lines to loose — a chast Nymph to persuad:
'Tis my APOLLO *knows the way to charm,*
He asks no Sight, *but does the Soul alarm.*

Of ECCHO.

A. 'Tis impossible for us to be jealous of such Rivals, or think them dangerous ones, since they who cannot express their Passions, before *Bacchus* bestows upon them the Gift of Utterance, usually forget the *End* of their Adventures, before they can be call'd to an Account thereon. What weighs with *ECCHO*, must be Genuine and not borrow'd of another, for she must know it is not Sir *George*, but *Bacchus* then addresses her.

He ne'er can Influence a Soul like thine,
With nauseous Fumes of indigested Wine;
What Faith in him, whose latest Vows at Night,
Will always be forgot with foll'wing Light!
No Cogent Proofs his Passion will attest,
None but the *treach'rous God* within his Breast,
Such Passion strait will vanish, when he's unpossest.
Lewd *Bacchanals* who'll tope it to the Brim,
To Frenzy wrought, are *Mistresses* for *Him*:
Such Shames of Nature (odious to our Eyes)
We shall not envy him to make his Prize:
While Chaster *ECCHO*, to our Wishes kind,
With more Seraphic Fires inflames the Mind:
Since then all his Assaults must be in vain,
The Name of *Rival* to him we disdain.
Nor shall we offer rudely to invade,
The soft Retirements, which her Beauties shade,
But with Platonic Ardors Grace our Shrine,
Which freed from Transient Joys are more Divine,
With *Virtues* of her Mind, the Converse is
We seek, which only gives extatic Bliss:
Those permanent endure, and when her Frame
Dissolves, existence will secure in Fame:
Let others Slaves to Fading *Beauty* be,
What takes with us, must have *Eternity*.

The Title, Preface and Index to the Third Volume, will be published the latter End of this Week. Sold by *J. Mayo*, against *Water-Lane*, *Fleet-street*; where you may have the First Volume in 8vo. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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